

# THE COLONIAL CHURCHMAN.

"BUILT UPON THE FOUNDATION OF THE APOSTLES AND PROPHETS, JESUS CHRIST HIMSELF BEING THE CHIEF CORNER STONE."

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## "WHEN SHOULD PRAYER BE MADE?"

When the morning ray is streaming  
Its light upon the earth,  
When the trembling dew-drop's gleaming  
With gladness for its birth,  
When the birds to song are waking,  
From leaf and bending spray,  
With air sweet music making,—  
Then, mortal, kneel and pray.

When the sun on high is burning,  
In noontide night enshrined,  
When man from man is learning  
The lessons of his kind,  
When things of earth are weaving  
Their visions of a day,  
When all are all deceiving,—  
Then, mortal, kneel and pray.

When the fleecy clouds are veiling,  
With rainbow-tints at eve,  
When the last faint hues are dying,  
As loth the world to leave,  
When night's dark pencils' shading  
The beauties of the day,  
When rest seems all pervading,—  
Then, mortal, kneel and pray.

When the moon is vigil keeping  
With her gentle smile above,  
When the silent stars are weeping  
Glad tears of hope and love,  
When sleep in visions bringing  
Fond mem'ries past away,  
Joy o'er sad hearts is flinging,—  
Then, mortal, kneel and pray.

Church.

## For the Colonial Churchman.

Messrs. Editors,

So great is the number and variety of books that are now written and published, that there are few persons who do not require a guide to direct them in their choice. But even here we are not safe; for every guide may be influenced by his own partiality, his taste, or interest, and even in great sincerity recommend what another person, equally conscientious and well informed, would counsel us to avoid. Amid difficulties so serious, it is not so much the object of this paper to draw up a list of books for every one's reading, or to introduce in your pages an "Index Expurgatorius," as to give the character of one or two among the multitude, and leave it to the choice of your readers which to select.

Books of Devotion seem to claim the first place in consideration, and here the Liturgy or Common Prayer naturally presents itself to the mind of a Churchman. This conducts us, as it were, from the cradle to the grave; it provides for our introduction to the visible church on earth; it informs us by Catechism what we are to believe, to do and to avoid, comprising therein the duty we owe to God, to our neighbour and ourselves. In the office of Communion it establishes our character as accountable Christians, and in the office for the Lord's Supper completes that character and entitles us to all the benefits of Christ's death. The other offices though in the most part accidental, may nevertheless be highly useful and beneficial to all estates and conditions of men. In the Communion Service we are furnished with a form expressive of the most essential sorrow for sin and deprecation of God's

righteous judgments. The Visitation of the Sick awakens us to a sense of our mortality, and the apostolic preaching account we have to give of the deeds done in the body, at the same time that it encourages us to cast all our care upon Him who careth for us, who so loved us as to die for our sins; while the funeral service may be made profitable to us while we live, and by its truly scriptural consolations serves to mitigate the sorrow of those pious friends who accompany our lifeless body to the house appointed for all living, where our dust will mingle with its kindred dust, and our spirit shall return to God who gave it. The other offices, although well adapted to their particular ends, do not so partake of that general character as to make them useful or applicable to all; but the several collects should by no means be overlooked; and if children were uniformly made to repeat that for the week, as well as those for the days on which the more material passages of our Saviour's life and ministry are commemorated, together with those of his apostles, and especially if accompanied with reading and reciting the Epistles and Gospels, a treasure of scriptural knowledge would be laid up in the mind which might reasonably be expected to have the happiest effect. Indeed the poorest person who is so happy as to be in possession of a Bible and Common Prayer Book, can never be at a loss for profitable employment in reading, meditation and prayer; and if blessed with a family, he will find himself abundantly supplied with the means of bringing up his children in the fear and nurture of the Lord, by instilling holy thoughts and principles into their minds, and thus teaching them to draw water out of the wells of salvation. Isa. 12. 3.

U. T.

## For the Colonial Churchman.

### SCRIPTURE DIFFICULTIES.

Gen. ii. 9.—It is very difficult to satisfy curiosity in this very remarkable account of the trees and the properties of their fruits. How far Moses is to be understood literally or figuratively, it is dangerous but not easy to determine. Some have thought that the fruit of the tree of life was of a restorative nature, and that had our first parent kept his innocence, he would have been permitted to have eaten of this vivifying fruit and have continued his life for ever. His posterity likewise would have had the same benefit, and continued in the present world till the providence of God thought proper to remove them into a more exalted state. Whatever were the true circumstances of, or uses attending these two trees, it is enough for us to know that man was then as now a free agent. That he was created sufficient to have stood though free to fall, and whatever the nature of the transgression was by which he lost his innocence and immortality, we should be better employed in avoiding all occasion of present error, than wasting our time in useless conjectures about the introduction of evil into the world. Sin was, and is, the transgression of the Law. This is sufficient for us in our present state to know. God grant that we may make a right use of it!!

Gen. iii. 1.—A variety of ingenious explanations have been given of the temptation of Eve; but it is better to confine the understanding within its proper limits. The lesson, or moral, is plain, whatever the parable may be, or however diversified or figurative. Obedience to God's will is sufficiently inculcated first, by His goodness in the ample allowances made to man which gave no cause for complaint or infringement of the condition; and secondly, by the dreadful consequences of sin, even the death of the soul and body, which could only be recovered and reannointed by the mediation of the law of God. The

whole of this scene, admitting it to be allegorical, is a most beautiful description of the working of the human mind in the hour of guilt.

Gen. iv.—Cain never was inwardly a good man, therefore whatever was his sacrifice, God would not regard it. Religion without morality, is nought but hypocrisy.

## A CONNEXION WITH THE STATE FAVORABLE TO RELIGION.

"It is a fact worthy of especial consideration in a discussion of this nature, that it is to the fostering care or arbitrary enactments of sovereign princes that we owe the happy maturing of the blessed reformation itself. The celebrated Wickliff of England in the fourteenth century, and the Bohemian Reformers, John Huss and Jerome of Prague in the fifteenth, endeavored in vain to purify the Church, though the former succeeded in obtaining numerous followers, and the latter sealed their testimony with their blood. How shall we account for the entire failure of these good men, no wise inferior probably to those more successful reformers who succeeded them? In candour is it not to be attributed to the fact that they were unsanctioned by the civil power? How is it that the comparatively pure and simple Vaudois, who arose in the twelfth century, and for a time spread so rapidly over many parts of Europe, should in the nineteenth be reduced to a small number not exceeding 20,000, who are under the spiritual direction of thirteen pastors? Because instead of being nurtured, they have been frowned upon and discouraged by a bigoted court. Few nations gave fairer promise at the time of the reformation, of a religious regeneration than did France; some of its royal princes and many of the flower of its nobility, with vast multitudes of the people, cordially embraced protestantism, and yet few countries, with the exception perhaps of Spain and Portugal, were eventually brought more completely again under papal influence; I think your well-informed correspondent must, maugre his prejudices, be convinced that this at least was owing to the want of regal support and continuance; especially as with the apostacy of Henry IV. the hopes of protestantism in France were sunk for ages. How different was the success of protestantism in Saxony, Switzerland, Geneva, Sweden, Denmark, England, &c. in all of which it was aided supported and advanced by the public authorities? Indeed, had it been otherwise there is little rational ground for supposing that the Reformation would at that time have been brought to so glorious an issue. I appeal to Mr. Ryerson himself, whether, excellent, venerable and mighty as were the reformers, he does not believe that the violence of Luther, the severity of Calvin, the timidity of Melancthon, the simple purity of Zuinglius, and the courtier-like pliancy of Cranmer, presented far too discordant materials ever to have expected extensive lasting benefit to the church, had they not been variously controlled, checked or sustained, on occasion required, by their regal power. In concluding this letter, allow me to direct your attention to the singular and most important fact, that wherever you find the reformation permanently successful, you invariably find it maintained by the princely and righteous agency of an Established Church!

If these things are so I would solemnly warn the opposers of such establishments to take heed, lest haply they be found fighting against God."—*Com. Her.*

He that is choice of his time will be choice of his company, and of his actions, lest the one engage him in vanity, and the other be a throwing away his time and himself, and going back in the accounts of eternity.—*Anon.*